eyes to see, and hearts to love, and mouths to utter, and lives to express the praises of his Word. And that he would give his word a free passage into the heads and hearts, into the Consciences and conversations of all his People: that so beginning at the unity of the Faith, and knowledge of the Son of God, we may grow up together unto a perfect man, to the measure of the stature of the fulness of Christ; which the Lord grant for the merits and mercies of his Beloved Son Jesus Christ the Righteous; to whom with the Father and the blessed Spirit, Three Persons, and one Immortall and onely wise God, be all Glory, Majesty, and Thanksgiving, now and for evermore, *Amen*.

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FINIS.

SELF-DENIALL:

Opened and Applyed

IN A

SERMON

BEFORE

The Reverend Assembly

OF

DIVINES:

On a Day of their private

HUMILIATION.

By EDWARD REYNOLDS, D. D.

Minister of the Word of God at *Braunston* in *Northamptonshire*, and a Member of that ASSEMBLY.

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To the Reverend
Assembly of DIVINES.

Brethren and Fathers,

THis Sermon was preached by your command, and in your alone audience: nor had it gone further then those wals, had not the importunity of many Reverend Brethren amongst your selves urged the Publication of it The Argument of the Sermon taught me to lay aside mine own judgement touching the expediency or seasonableness of this action, seeing the judgments of so many godly and learned Brethren concur for it. I have this advantage and benefit by the publishing of it, that I may return some small tribute of thanks for those many grave judicious, and learned Debates, those many gracious and heavenly exercises, that sweet

and most delightful society, whereof I have been made a partaker by sitting amongst you; which trulie have made my life, amidst many great losses and greater infirmities, more chearfull to me, then even mine own judgement in such sad and calamitous times could otherwise willingly have allowed it to be. Yet it will be a farther accession unto this content, if you shall be pleased to accept of this poor part of my labours, first preached in your hearing, and now submitted to your view: from him, whose hearts desire and prayer is, That the Lord (whose you are, and whom you serve) would prosper all your labors for the good of his Church, and make you happy Instruments of healing the breaches, reconciling the Differences, preventing the Confusions, and advancing the Peace of his Sion.

Your most humbe servant
in the Lord,

E. R.

SELF-DENIALL:

Opened and applyed in a Sermon before the Reverend Assembly of *DIVINES*.

MATTH. 16. 24.

Then said Jesus unto his Disciples, If any man will come after me, let him deny himself, and take up his Crosse, and follow me.

WE may observe of CHRIST, that usually when there appeared in him any evidences of *humane frailtie*, lest his servants should thereat bee offended and stumble, hee was pleased at the same time to give some notable demonstration of his *divine power*: hee was born *weak* and *poor*, as other Infants, but attended on by * a multitude of glorious *Angels*, proclaiming him to the Shepherds, and by a speciall * *Starre*, leading the wise men to worship him. He

* *Luke* 2. 13. 14

* *Matth.* 2. 2.

He was hungry, and *Tempted* by Satan as other men; but by his divine power [a] hee *vanquished* the enemy, and was ministred unto by *Angels*. He was deceived in the Fig-tree, which he went to for fruit, and found none. and so shewed the infirmity of an *humane ignorance*; but withall immediately did [b] manifest his *divine power* in drying it up from the roots. [c] He was *crucified* (as the Apostle telleth us) *in weaknesse*; and yet withall he did even then manifest himself *The Lord of glory*, by [d] rending the Rocks, opening the Graves, darkning the Sun, converting the Thief and the Centurion, and [e] so triumphing over principalities and powers.

On the other side, we may observe when holy men in Scripture [f] have been in any notable manner *honoured* by God, he hath been pleased so to order it, that some intercurrent providence or other should fall out to humble them, lest they should be too highly exalted in their owne thoughts. It was so with [g] *David*: After his Kingdom setled, and great victories over enemies obtained, steps in a great sinne, which humbled and afflicted him all his life after. So with [h] *Hezekiah*, after he had been raised up by a great deliverance from a potent enemy, and a sentence of death, he falls into a sin of pride and vainglory, upon which the Lord revealed unto him his purpose of leading his people and children into captivity, and giving up his Treasures into the hands of the King of *Babylon*; which caused him to humble himself for the pride of his heart.

So

a *Mat.* 14. 11. *Vid. Athanas. Interpretat. parabol. qu.* 22. *Et Isid. pelus. lib.* 1. *epist.* 15.

b *Mat.* 21. 19

c 2 *Cor.* 13. 4.

d *Mat.* 27. 51, 54.

e *Col.* 2. 15. *Vid. Parker. de descens. l.* 4. *S.* 76.

f Οἷον οἱ τοῖς θριαμβεύουσιν ἐφεστῶτες ὅπισθεν καὶ ὑπομιμνήσκοντες ὅτι ἄνθρωποι εἰσι. *Arian Epist. lib.* 3. *cap.* 24.

g 2 *Sam.* 11.

h 2 *Kin.* 20.

So with [i] *Paul*, hee was caught up to the third Heavens, and heard unſpeakable words, and ſaw viſions of the Lord; but withall there was given him a *thorn in the fleſh, the meſſenger of Satan to buffet him, leſt he ſhould be exalted above meaſure through the abundance of the revelations.* And ſo it was with *Peter* here in this Chapter, Hee made a glorious confeſſion of Chriſt the Meſſiah, *Thou art Chriſt the Son of the living God*; and Chriſt highly honoured him for it; *And I alſo ſay unto thee*, ſaith Chriſt, *Thou art Peter, and upon this Rock I will build my Church:* Which * though we are to underſtand principally of the Rock which he had confeſſed, as the Learned expound it; yet there is ſomething of * ſpeciall honour therein beſtowed upon *Peter*. We read in Scripture of a two-fold foundation of the Church; A *perſonall foundation*, which is but one; for *other foundation can no man lay, then that is laid, which is Chriſt Jeſus*, 1 *Cor.* 3.11. And a *Doctrinall Foundation*; for the Church is ſaid to be *built upon the Foundation of the Prophets and Apoſtles*, *Epheſ.* 2.20. and ſo we read of *Twelve foundations* in the new Jeruſalem, *Rev.* 21.14. Now amongſt theſe, as *Peter* had the precedence in faith, to make the *firſt confeſſion* of Chriſt to be the *Meſſiah*; ſo he had the Honour to be the firſt of thoſe twelve Foundations, who ſhould firſt of all plant the Goſpel, and gather a Church unto Chriſt after his Reſurrection, as wee finde he did; *Acts* 2. In which reſpect haply it is, that the *Goſpel of the Circumciſion* is ſaid to have been *committed unto Peter*, *Gal.* 2.7,8. because

[i] 2 *Cor.* 12.7.

verſe 16.

verſe 18.

* *Aug. Chryſoſt. Hilarius. Vid. Dr. Reynolds* Conference with Haſt. cap. 2. Deviſ. 1.

* *Camero tom.* 2. *pag.* 50,60. *in quarto.*

cauſe the Goſpel was by Chriſts appointment to be firſt of all preached to the Jews, who were Gods firſt-born, *Acts* 3.26. and 13.46. *Exod.* 4.22.

Now from this time of *Peters Confeſſion*, Chriſt (to take of all miſtakes touching his Kingdome) began to acquaint his diſciples with his Sufferings: whereat *Peter* is preſently offended, and taketh upon him to adviſe his Maſter, and rebuke him, *Be it far from thee, this ſhall not be unto thee.* Hereupon Chriſt ſharply reprehends him: It is not now, Thou art *Peter*; but, Thou art *Satan*, a Tempter, an Adverſary to the works of Chriſts mediation (for ſo much the word elſewhere implies, *Num.* 22.22, 2 *Sam.* 19.22.) not now a ſtone for building, but a ſtone of offence; *Thou ſavourest not the things of God, but the things which are of men*: that is, Thou haſt a carnal and corrupt judgment of me, and of my Kingdom, conceiving of it according to the common apprehenſions and expectations of men, and not according to the counſell and will of God.

In this Reprehenſion there is 1. A perſonal correption, *ver.* 22. 2. Doctrinall Inſtruction; teaching his Diſciples and the people, That all they who would (as *Peter* had done) own him for the Meſſiah and King of the Church, muſt not promiſe themſelves great things under him in the world, but muſt reſolve to walk in the ſteps which he would tread out before them, *viz.* *To deny themſelves* as he did, *Matth.* 26. 42. and to bear a *Croſſe*, as he alſo did, *John* 19. 17. and ſo *to follow him.* And to take of all prejudice and ſcandall,

he

he assures them, That whatever their fears and suspicions might be of so hard a service, yet thus *to deny themselves* was the onely way *to save* themselves, *verse* 25, 26. and thus to bear a *Cross* the onely way to a Crown and glorious reward, *ver.* 27. which, lest it should seem an empty promise without evidence and assurance, hee undertakes to confirme shortly after by an ocular and sensible demonstration, *verse* 28. which we may understand either of his *glorious transfiguration* the week after, *Matth.* 27. 1, 2. or of his glorious *Ascension* in their sight, *Acts* 1. 9. or of his *pouring forth the Holy Spirit* upon them in fiery Tongues, *Acts* 2. 2, 3. or of his more full manifestation of his Kingdome and Glory unto his servant *John* by the ministery of the Angels, in his *glorious Revelation*, *Apoc.* 1. 1. Unto all which (though the context seem to relate principally unto the first) may that promise of our Saviour be understood to refer.

The words then are a *Character of a Disciple* of Christ; He is one who must *deny himself*, and that not in some more easie matters, but thoroughly, and in all things, so far as *suffering*, and suffering to the uttermost, *Pain*, *Death*, *Shame*, for those three things are contained in the *Crosse*; and all this, first, *willingly*; he must *take up* his Cross, it must be an act of election, not of compulsion. Secondly, *Obediently*, to do it with this resolution, *of following Christ*; both his Command and example; as a *Lord*, because hee requires it; as a *Leader*, because he goes before us in it.

I have singled out the Argument of *Self-Denial*, to speak of, in this reverend and grave Audience, as being very suitable to the state, not onely of Christians alwayes, but more particularly of these present times wherein we live, and of those special businesses wherewith wee are intrusted: wherein, having in two or three words considered what is meant by *Denying*, and what by a *mans self*, I shall briefly dispatch the Doctrinall part according to those premises.

For the first, the Original word ἀπαρνησάσθω is emphatical, as *Chrysostome* notes, and signifieth not simply *negare*, but *pernegare*, or *prorsus negare*, totally, utterly to deny, not at all to spare or regard, τελείαν ἄρνησιν σημαίνει, or καθόλου, as *Theophylact* and *Suidas*: it importeth a perfect or universal Denial. It is rendred by *Beza*, *Abdicet seipsum*, which is as much as to reject and cast off, as a man doth a graceless son, whom he will not own any more for his, which is the same thing in a Family with that which the Law calls *Ignominiosa missio* in an Army.

Vid. Suid. in voce ἀπο κήρυκτος.

For the second, *Man* is taken most ordinarily three wayes in Scripture, either in respect to his *Creation*, or to his *Traduction*, or to his *Renovation*; the *Natural man*, the *Old man*, and the *New man*; and so consequently by a *mans selfe*, I understand, first, a mans *sinfull Selfe*; (to put that branch in the first place for our method of proceeding) which the Apostle calls the *Old man*, *Ephe.* 4. 22. The *Earthly Adam*, 1 *Cor.* 15. 47, 48. The *Body of Death*, *Rom.* 7. 24. The

Leg. 2. D. *de iis qui notantur infamia.*

carnal

carnal minde, *Rom.* 8.7. Our *Earthly members*, Col. 3.5. in which ſenſe to *Deny a mans Self*, is in the Apoſtles phraſe, to *deny ungodlineſſe and worldly luſts*, *Tit.* 2.12.

Secondly, A mans *Natural Self*: and that 1. in regard of *Being* and ſubſtance, and ſo it imports our life, which is the continuance and preſervation of *Being*: And the Faculties and Powers of Nature, our Underſtanding, Will, Appetites, Senſes, Feſhly Members. 2. In regard of *Well-being*, or the outward Ornaments and Comforts of life, which may all be reduced unto three Heads; 1. Externall *Relations*, as between Husband and Wife, Parent and childe, Brother and Brother, Friend and Friend, &c. 2. Special *Gifts* and endowments, as Learning, Wiſdome, Power, or any other abilities of minde or body. 3. Common *Ends*, which naturally men purſue and ſeeke after, and are all by the Apoſtle comprized under three Heads, of Profit, Pleaſure, and Honour; *the luſts of the eyes*, *the luſts of the fleſh*, *and the pride of life*, 1 *Joh.* 2.16. Houſes, Lands, Lordſhips, great Poſſeſſions: Fleſhly, Worldly, Natural, Unnatural, Artificial delights: Liberty, Praiſe, Favour, Applauſe, preferment: any thing from which a man doth draw any kind of content or ſatisfaction in order to himſelf.

Thirdly, a Mans Morall, Vertuous, *Renewed Self*; for as *Luſts* are the Members of the Old man, ſo *Graces* are the Members of the New man; and as the *firſt Adam* begets us *after his image*, *Gen.* 5.3. ſo the *ſecond Adam* regenerates us *after*

his Image, Col. 3. 10. 1 Cor. 15. 49. Rom. 8. 29 From the one we receive Luſt for luſt, and from the other Grace for Grace.

Now theſe things being thus premiſed; according unto this threefold *Self*, there are three branches of this duty of *Self-Denial*: For ſome things are to be denied ſimply and abſolutely; ſome things conditionally and upon ſuppoſition; and ſome things comparatively and in certaine reſpects.

I. *Abſolutely* and ſimply, ſo a man is to Deny his *Sinfull Self*, and that two wayes; firſt, *Generally*, as it importeth the whole Body of Corruption and Concupiſcence, which we are to mortifie and ſubdue, to crucifie and revenge the Blood of Chriſt againſt it, *Coloſ.* 3. 5. *Rom.* 8. 13. whereunto is required a formal and perpetual endeavour by actual exerciſe of Grace, becauſe things *Naturall* (as Luſt is) though they be never ſo much altered and abated for the time, will yet *ex ſe*, return and reduce themſelves to their originall ſtate and ſtrength again, if they bee not ſtill kept under. As a ſtone will fall down to its naturall place by its owne inclination, as ſoone as the impreſſed force which carried it upward is worn out; and Water will reduce its ſelfe unto its naturall coldneſſe, if Fire bee not conſtantly kept under it. Neither may wee expect, that becauſe Grace belongs unto our renewed nature, therefore it ſhould with the ſame Naturall Facility ſuppreſs Luſt, as Luſt without the workings of Grace would return to its naturall Vigour and Force again:

again: For there is this remarkable difference between Luſt and Grace, That the Workings of Luſt are totally *ab intus*, as to the Root of them, and require not any Forraign Force or Activity to concurre with them, or to ſet them on motion; and therefore though weakned, they are ſtill offering to returne to their ſtrength again. But the workings of Grace, though partly *ab intus*, when vitall principles and Spirituall habits are infuſed, doe yet require an actuall concurrence, co-operation, and aſſiſtance of the Spirit of Chriſt immediately as from him; For it is *hee who worketh in us for to Will and to Doe:* As there is an aptneſſe in a weapon to cut in a Wheele, to move; yet that cutteth not, this moveth not, without a further Vitall Faculty applying it to theſe uſes. And therefore though there bee no need of labour for Luſt to recover ſtrength (becauſe it is naturally apt to returne thereunto of it ſelfe) yet there is neede of much diligence, and earneſt waiting upon Chriſt by Faith and Prayer, for the continued ſupplies of his Spirit, whereby the Graces which are in us may be kept on work in the conſtant mortifying and ſubduing of our Luſts, becauſe the habits of Grace infuſed doe not worke alone of themſelves without ſuch ſupplies. Secondly, *Specially*, in regard of theſe *Perſonall* Corruptions which wee in our particulars are more notably carried unto, which *David* calls the keeping of himſelfe from his *owne iniquity*, *Pſalm* 18. 23. for though naturall Corruption, where ever it is, bee a Seminary of all ſinne, yet in particular perſons

Illo præeunte cooperamur. Aug. de nat & grat. c. 31. Non tantum ut arbor ſit bona, ſed ut faciat fructus bonos, eâdem gratiâ neceſſarium eſt ut ad utetur de Grat. Chriſti. lib. 1. cap. 19 Velle & currere meum eſt, ſed ipſum meum ſine Dei ſemper auxilio non erit meum Hieron. tom. 2. epiſt. 197.

ſons it uſually putteth it ſelfe forth more notably in ſome particular ſinnes. As the ſap of the Earth is the *Fomes* and Matter of all kinde of Fruits; yet in one Ground it ſorts better with Wheat, in another with Barley; in this Tree it becomes a Grape, in another an Olive: ſo originall ſinne in one man runnes moſt into Avarice, in another into Senſuality, in a third into Pride and Vain-glory, and the like. We reade of Nationall ſinnes, the lying and laſineſſe of the *Cretians*, *Tit.* 1. 12. the curioſity and inquiſitiveneſſe of the *Athenians*, *Acts* 17. 21. the pride and cruelty of the *Babylonians*, *Iſai.* 47. the robbery of the *Sabeans* and *Caldeans*, *Job* 1. 15, 17. And wee read of Perſonall ſinnes, the ſtubbornneſſe of *Pharaoh*, the gainſaying of *Corah*, the envy of *Saul*, the churliſhneſſe of *Nabal*, the ambition of *Abſalom*, the intemperance of *Felix*, the ſorcery of *Simon Magus*, *&c.* Thus particular perſons have their more proper ſinnes, whereby they have moſt of all diſhonoured God, withſtood his Spirit, neglected and reſiſted his Grace, and defiled their owne Conſciences; and therefore in Converſation, through Repentance, as an Hound, drives the whole Herd of ſinne before it, yet the dart of the Word ſticks moſt in this ſinne, which is thereby ſingled out for a more particular deteſtation.

II. *Conditionally*, and upon ſuppoſition of Gods ſpecial *Call*, and in that ſenſe wee are to *Deny our Natural Selfe*, which we are the rather to doe; firſt, becauſe God calls no man to deny his

his whole ſelfe, and *wholly* to all purpoſes, at any time or in any caſe. Hee allows us, yea, he requires us to ſeek the good of our ſoules, to ſeek any thing without the which wee cannot bee happy, to promote by all means our owne ſalvation, to ſeek our ſelves out of our ſelves, in Chriſt and in his Righteouſneſſe. Secondly, becauſe he never calls us unto any either moroſe and cruell, or ſuperſtitious *Selfe-Denial*, ſuch as is that of the covetous Worldling, who when hee wanteth nothing that hee deſires, wanteth power and an heart to eat thereof, and bereaveth himſelfe of good, though the thing which God gives, he gives them unto us to enjoy, *Eccleſ.* 4. 8. and 6. 2. 1 *Tim.* 6. 17. or as that of *Baals* Prieſts, and the Sect of the *Flagellantes*, who cut and whip'd themſelves in their frantick devotions, as *Saire* the Caſuiſt telleth us of *Francis* and *Benedict*, two Founders of the Regular Devotions or Superſtition in the Church of *Rome*, that they were wont to caſt themſelves naked into the Snow, and amongſt Thornes to vex their Bodies. A notable Relation of which kinde of *Selfe-Deniall* (I know not whether more naſtie or Superſtitious) a Learned and Grave Divine of ours hath largely collected out of *Climacus* and *Lewes* of *Granada*, in the fourth Part of his Chriſtian Warfare.

Vid. Hoſpinian de Orig. Monach. l. 6. c. 30. & de feſtis lib. 2. cap. 30. Clavis Reg Sacerd. li. 8. cap. Sect. 5.

Downham part. 4. lib. 1. cap. 4. Sect. 4.

But wee are then *called* by God to *Deny our ſelves*, our Reaſon, Wiſdome, Parts, Learning, Eaſe, Wealth, Lands, Houſes, Honour, Favour, Credit, Applauſe, Father, Mother, Wife, Children, Life, what-

whatſoever is deareſt unto us, whenſoever it ſtands in *Oppoſition* unto, or in *Competition* with Chriſt, his Glory, Kingdome, or Command. In which ſenſe we are to deny our ſelves *Alwayes*, and *præparatione animæ*: And *Actually*, whenſoever any thing deare unto us is inconſiſtent with the Conſcience of our duty to God. And thus (to inſtance onely in our own profeſſion) *Paul* regardeth neither Liberty, nor Life, in compariſon of the Goſpell of Grace, and of the Name of the Lord Jeſus *Acts* 20. 24. *Acts* 21. 13. Nor *Micaiah* his ſafety or reputation in *Ahabs* Court, 1 *Reg.* 22. 14. Nor *Levi* his Father or Mother, or Brethren, or Children in the Zeal of Gods Honour, *Deut.* 33. 9. Nor *Ezekiel* his deare Wife, the delight of his eyes, when God tooke her away with a ſtroke, and forbad him to mourne for her, *Ezek.* 24. 16, 17, 18. Nor *Matthew* his receipt of Cuſtome, *Luke* 5. 27. Nor *James* and *John* their Nets, their Ships, their Father when they were called to follow Chriſt, *Matth.* 4. 21, 22.

In this caſe things are to be denied two manner of wayes: Firſt, as *Temptations* and *Snares*, when they are either *Baits* to draw us into ſinne, or are themſelves the *Fruits* and *wages* of ſinne. When they are *Baits* unto ſinne; *If thy Brother* (ſaith the Lord) *the Sonne of thy Mother, or the Sonne of thy Daughter, or the wife of thy boſome, or thy friend which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us goe and ſerve other Gods, which thou haſt not knowne, thou, nor thy Fathers, &c.*

Thou

Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceale him: But thou ſhalt ſurely kill him; thine hand ſhall be firſt againſt him to put him to death, &c. Deut. 13. 6, 9. Though an Idoll be made of Silver and Gold, yet being an Idoll, it muſt be thrown away with deteſtation like a menſtrous Cloth, *Iſai.* 30. 22. If *Simon Magus* offered money for the Gifts of the Spirit, the Apoſtle doth abhor ſo abominable a Negotiation, *Acts* 8. 20. Even the Braſen Serpent when it becomes a ſnare by the abuſe of men, is no longer preſerved as a Monument of mercy, but broken in pieces as *Nehuſhtan*, a piece of braſſe, 2 *Kings* 16. 4. When they are themſelves the *Fruits* and *Wages* of ſinne: ſo *Zacheus* denies himſelfe in all his unjuſt gaine, which he had gotten by Sycophancy and defraudation, and when Chriſt offers to come into his houſe, will not ſuffer *Mammon* to ſhut the doore againſt him, *Luke* 19. 8. *Reſtitution*, as it is a moſt neceſſary, ſo it is one of the hardeſt parts of *Selfe-Denial*, when a covetous heart muſt be forced to vomit up all its ſweet morſels againe. Unjuſt Gaine is like a barbed Arrow, it kills if it ſtay within the body, and it teares, and pulls the fleſh away with it if it be drawn out; as the Fox in the Fable, which having crept in at a narrow hole to feede on a Prey, and being filled was grown too bigg to make an eſcape at the ſame paſſage, was conſtrained for ſaving his life to empty and ſtarve himſelf again, that he might go out by the ſame way that he came in.

Forte per anguſtam tenuis vulpecula rimam. Repſerat in cumeram frumenti, &c. Hor. epiſt. 7.

II. As *Oblation* and *Sacrifices*, whensoever Christ calls us to Dedicate them unto him: when *Abraham* was called from his Country into a Land of sojourning, which he knew not: when *Daniel* was called from a Kings Court to a Den of *Lions*: when *Moses* from the honours of *Egypt* to the afflictions of Gods people: When the Disciples from their nets and their Ships to follow Christ, and wait upon a persecuted Ministry: when *Paul* from an *Active* to a *Passive* persecution, immediately they consulted not with flesh and blood, but willingly left their owne comforts to obey Gods commands. In Conversion, the uses, the property of all we have is altered; all our Vessels, all ous Merchandize must be superscribed with a new title, *holiness to the Lord*, *Isai.* 23. 18. *Zech.* 14. 20, 21. Then mens chief care will be to honour the Lord with their substance, *Prov.* 3. 9. to bring their Sons, their Silver, their Gold to the name of the Lord, the holy one of *Israel*, *Isai.* 60. 9. All we are, or have, we have it on this condition, to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

III. *Comparatively*, and in some respect so we are to deny our *Renewed Selfe*, our very Vertues and Graces. In the nature and notion of *Duties*, so we are bound to seek, to pray for, to practice, to improve, to treasure up, and exceedingly to value them: but *in relation unto righteousness*, in the notion of a *Covenant* of Life and Salvation, and in *comparison* of Christ, so we must esteeme *all things losse for the excellency of the knowledge of Christ Jesus our Lord*,

Lord, *Phil.* 3.8,9,10. It is a dangerous thing to hang the weight of a Soul upon any thing which hath any mixture of weakneſs, imperfection, or corruption in it, as the pureſt and beſt of all our *Duties* have. *Væ etiam laudabili vitæ hominum, ſi remotâ miſericordiâ diſcutias eam.* It is a dangerous thing to teach, that Faith, or any other Evangelical vertue, as it is a *work* done by us, doth juſtifie, or ſucceed in the place of legal obedience unto the purpoſe of life. There is nothing to be called our righteouſneſſe, but *Jehova tzidkenu*, *Jer.* 23.6. Faith juſtifies as the window may be ſaid to enlighten, becauſe it alone is apt (which no other part of the ſtructure is) to convey and tranſmit that light which ariſeth out of, and belongeth unto another body, and not unto it; therefore it doth not juſtifie *Habitually*, as a thing fixed in us; but *Inſtrumentally*, as that which recieves and lets in the righteouſneſſe of *Chriſt*, ſhining through it upon us; as the Cup feeds by the Wine which it conveys; as the looking-glaſs maketh the wall to gliſter, by reflecting the beam of the Sun from it ſelf upon it.

Qui docet in opera confidere, is negat meritum Chriſti ſufficere. Ferus in Act. 15. *Auguſt.*

The ſum of all in one word, is this: we all profeſs our ſelves to be *Diſciples* of Chriſt, and Candidates of glory and immortality by him, and wee have all promiſed to *follow him* whitherſoever hee leads us. Now whoſoever will be in truth, what he is in promiſe and profeſſion, muſt learn this Fundamentall duty, to *deny himſelfe*, willingly and obediently to forſake all *ſin*, to ſubdue all *general* concupiſcence, with his own proper and *Perſonal* corruptions, abſolutely, without any limitation or exception. To

caſt away and forſake, *always*, in preparation of heart; and *actually*, whenſoever Chriſt calls thereunto, *whatſoever* is near or dear unto him, whenſoever it becomes either a ſnare to Conſcience, as a *baite* unto, or *fruite* of ſinne: or a ſacrifice unto *God*, as a matter of duty: to undervalue and diſeſteem the beſt of all his *graces* in reſpect of the righteouſneſs of Chriſt, and *in order to juſtification* in the ſight of God: looking on every thing, being, well being, outward enjoyments, inward abilities, Vertues, graces, as matters of no rate or eſtimation when Chriſt and the Conſcience of duty ſtandeth in competition with them.

I have done with the Doctrinal part of this point, & am ſorry to have ſo long detain'd a learned Auditory with things ſo fully knowne unto them before. I now proceed to Application.

It is ſaid when Chriſt preached this Doctrine, that he called the people unto him with his Diſciples, *Mar.* 8. 34. My Exhortation proportionably unto you and my ſelf ſhall be double. One as we are the *people* of Chriſt, the other as we are his *Diſciples*, and *Miniſters*.

As the people of Chriſt, let us be exhorted,

I. To take heed of that ſin which is formally oppoſite unto *Selfe-denial*, as a ſin moſt pernicious and obſtructive to ſalvation, which is the ſinne of *Selfe-love*, or ſelfe-eſtimation; a moſt comprehenſive and ſeminal luſt, which lies at the roote of every other ſinne: for unto the formality of every ſinne belongeth an inordinate converſion of a creature unto himſelfe, and therefore it is ſet by the

Apoſtle

Apoſtle as Commander in chief in the head of a whole Regiment of ſins, 2 *Tim.* 3. 1, 5. It branches it ſelf into two great ſins, *Selfe-ſeeking*, as an end, and *Selfe-depending*, as a means unto that end, (for he that worketh for himſelf, will work from himſelf too.)

Self-ſeeking, when men neither regard the Will and Call of God, nor the need and good of man, but are wholly taken up in ſerving their owne wills and deſires, *Seeking their owne things, and not the things of Jeſus Chriſt*, *Phil.* 2. 21. Like the Prophets *empty Vine*, bringing fruit only to themſelves, *Hoſ.* 10. 1. Obeying their owne Wills againſt Gods, *Jer.* 18. 12. 44. 17. giving ear to the temptation of their own luſts, *James* 1. 14. making their own eyes Judges of right and wrong, *Iudges* 17. 6. whence ariſe proud reaſonings and contendings againſt the Truth; falſeneſſe of heart in Gods Covenant; falling off from his Service; leaning upon our own Wiſdome; with many diſtempered and froward paſſions which uſually attend upon a will wedded unto it ſelfe. Now this kinde of Selfe-love our Saviour here telleth us is indeed the greateſt Self-hearted that can be. *Whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall finde it.* v. 25. Our *love* and our *life* ſhould ſtill go together, for all things are loved in order to life. That onely may be the *terminus* of our love, which is the fountain of our life. If any man have his life from himſelfe, that mans love may reſt in himſelf. Now the Apoſtle will tell us that *Chriſt is our life*, *Col.* 3. 4.

Nemo Deo diſplicet, niſi qui ſibi, placet. Ber. de miſer. Hom. Qui eſſe vult ſibi non tibi, nihil eſſe incipit inter omnia, Idem. Ser. 20. in Cantic.

Gal.

Θάνατος ἐστιν ἡ ἀνὰ χριστὸν ζωή. Ὁ ἐμὸς ἔρως ἐσταύρωται. *Ignat. epiſt. ad Rom.*

Gal. 2.20. (for the life we have without him, is but *gradus ad mortem*) and therefore hee muſt bee our *love* too (as *Ignatius* called him.) His end, his will, his wiſdom muſt be ours. As all Rivers run into the Sea, and doe not ſtay within themſelves, and ſo are kept from being harmfull. If the Sun ſhould keep its light, the Clouds their raine, the Earth its ſap unto themſelves, what uſe were there of them, or benefit by them? God hath made all things in ſuch a ſweet ſubordination, that each one ſerving that which is above it ſelf, inanimate animate, and both man, and man God; all the ſervices of all the creatures ſhould finally meet and run into God, who alone is worthy of all ſervice and obedience.

Self-depending is, when we put confidence (for *Spiritual ends*, which reſpect righteouſneſſe and ſalvation in our *Graces*, expecting pardon of ſinne, favour with God, and finall happineſs from our own duties; as the Jews did, *Rom.* 10. 3. And when for other *Civil* aud publick ends wee put confidence in Men, Counſels, Horſes, Treaſures, in an *Arm of fleſh*, riſing and ſinking, confiding and drooping or deſponding, according as ſecond cauſes doe ebbe or flow: a ſinne which in theſe times we are two much guilty of, and whereby God being ſo greatly provoked, might juſtly leave us to our ſelves, that when wee finde our ſelves *fatherleſs*, we might be driven more cloſely to finde *mercy in him*. It is a ſinne very injurious to the Love, Power, Wiſdome, Mercy, Truth of God, upon which Attributes of his our confi-

dence

dence ſhould caſt Anchor; For all theſe are *immutable*, always the ſame, ever equally neere unto us, tender of us, ready to engage themſelves for us: And therefore there ſhould not bee ſuch changes, ſuch riſings and fallings in our dependance upon him. But we weak men are like a Ship at Anchor; though the Anchor be faſtened unto a ſure Rock, which moveth not, yet the Ship notwithſtanding is ſubject ſtill to toſſings and unquietneſſe, when Windes and Waves beat upon it: So though our Anchor and confidence have a ſure and ſtedfaſt ground to keep it unmoveable; yet according to the different Aſpect of ſecond Cauſes, our hearts are too apt to waver and change; one while to ſay with *David*, *I ſhall never be moved*; and preſently, upon the turne of things, to be faint and troubled again. Therefore we ſhould pray and labour for a more ſtable and compoſed frame of heart: Say not one while, The enemy is ſtrong, now we ſhall be devoured: ſay not another time, The enemy is weak, now we ſhall prevail, and have an end of trouble. But let us learne to *ſanctifie the Lord God of Hoſts himſelf in our hearts, let him be our feare, and let him be our hope: when he humbleth us*, let us *fear*, and yet ſtill *truſt* in him, becauſe if we repent and return, hee will lift us up; (for it *is all one with him to helpe, whether with many, or them that have no power.*) And when he exalteth us, let us *rejoyce*, and yet ſtill *tremble*; becauſe if we be proude, and provoke him, he lifteth us up in anger, that hee may make our ruine and fall the greater, as the Pſalmiſt

Pſalmiſt ſpeaks, *Thou haſt lifted me up, and caſt mee down.*

2. Let us be the more earneſtly exhorted unto the practiſe of this duty, by how much the more neceſſary it is, and fundamental unto ſalvation: for which purpoſe let us learne and put in uſe theſe few brief, but excellent Rules. 1. To exalt the Word and *Counſel* of God in our *judgements.* In matters of Faith, Worſhip, and Obedience, let us fetch our light from him, and not *leane on our own wiſdome, nor bee wiſe in our owne eyes, Prov.* 23. 4. *Iſai.* 5. 21. nor ſuffer natural and carnal reaſonings to elude and ſhift off any Divine truth, whereby luſt ſhould bee reſtrained, and conſcience guided. 2. To exalt the *Authority* of God in our *wills*, to ſay as *Paul* did, *Lord what wilt thou have me to doe?* This is the great point upon which all duty hangs. The principal point in difference between God and ſinners is, whoſe Will ſhall ſtand, his or theirs. *Ceſſet voluntas propria, non erit infernus*, ſaid *Bernard* truly: Conquer Will, and you conquer Hell. 3. To exalt the *Honour* of God in all our *Aimes.* Let us bee willing that it goe well or ill with our ſelves, according as the one or the other doth moſt make for Gods glory, and for the advancing of his Name, to ſay as *David, if I ſhall finde favour in the eyes of the Lord, hee will bring me again, and ſhew me his habitation: But if he thus ſay, I have no delight in thee, behold here am I, let him doe to mee as ſeemeth good unto him, 2 Sam.* 15. 25, 26. To ſay with *Job*, Cap. 1. 21. as well when he taketh away as

Serm. 3. *de Reſurrect.*

as when he giveth, *Bleſſed be his Name.* To ſay with *Paul, Let Chriſt be magnified in my body, whether it bee by Life or by Death, Phil.* 1.20. It is fitter that hee ſhould have his *Honour*, then that we ſhould have our *eaſe*. It may be our *prayer*, that he would glorifie himſelf in our deliverance; but it muſt be our *choice*, rather not to be delivered, then that he ſhould not be glorified. If thou wilt (Lord) be glorified by our deliverance, we ſhall admire and magnifie thy mercy; But if thou wilt be glorified by our deſtruction, we muſt needs adore thy dominion over us, and acknowledge thy righteous judgement in proceeding againſt us. Laſtly, To ſet up the *love* of Chriſt and his Church uppermoſt in our *hearts*: this *love will conſtraine us*, and make us willing to be offered up in the publick ſervice: to ſay with *Jonah, caſt me into the Sea*, ſo the tempeſt may bee ſtilled: to ſay with *Eſther, If I periſh, I periſh*: to ſay with *Paul, I will very gladly ſpend and bee ſpent, though the more abundantly I love, the leſſe I be loved*: and, *we are glad when we are weake, and you are ſtrong.* This publick Love will cry down all private intereſt, and make us ſay to our ſelves as *Eliſha* to *Gehazi, Is this a time to receive money, and to receive garments, and Olive-yards, and Vine-yards, and ſheep, and Oxen, and Men-ſervants, and Maid-ſervants? 2 Kin.* 5. 16. and as *Jeremy* to *Baruch, The Lord is breaking down, and plucking up, and ſeekeſt thou great things for thy ſelf? ſeek them not, Jer.* 45.4,5. Certainly, that man cannot without great repentance and reſtitution expect mercy from Chriſt, who, ſo he may promote his owne private and ſordid ends,

quocunque modo, and make a prey and Merchandize of the calamity of his Brethren, and the times; cares not how he defraud, spoile, devoure, suck from the publick into his owne Cisterne, regards not which way the Church or the State fall, back or edge, sink or swim, so he may sleep in a whole skinne, and secure his own stake, and fish in troubled waters, and with the unjust Steward, write down fifty for an hundred; and like a Fly, suck fatnes and nourishment unto himself out of the wounds and sores, out of the blood and tears, out of the ruines and calamities of other men. Surely, if ever Gods hands were *clapped at any dishonest gaine*; if ever the *flying roll* did seize upon the houses of perjurious robbers, to consume the Timber and the Stones thereof: if ever the curse of *Gehazi* did attend upon ill gotten treasures; if ever *Salt and Brimstone* were spread upon lands purchased with iniquity: if ever fire did devoure the habitations of injustice: if ever a wo did hunt those who increase that which is not their own, and build with blood: if ever the *stone did cry out of the wall*, and the beam out of the Timber answer it: if ever the *furrows of the field did complain*, and call for thistles in stead of wheat, and cockle in stead of barly: such men as these must expect that the wrath of God will mingle gall and bitterness with such wages of iniquity, they are sure never to enjoy them in their lives with comfort, nor to leave them at their deaths in peace, nor to transmit them to their posterity without a canker and curse. *The robbery of the wicked shall destroy them*, Prov. 24. 7.

Now

Now then for the quickning of us to this neceſſary duty, there are two notable encouragements in the Text. 1. It enableth us to take *up our croſs*, meekly, willingly, obediently to accept, and bear whatſoever affliction God ſhall lay upon us. The leſs we value our ſelves, the better able ſhall we be to digeſt any troubles that befall us. We are not moved at the breaking of an Earthen or Wodden Veſſel: but if a Diamond or rich Jewel be defaced, it doth greatly affect us: the more vile we are in our own eys, the more unmoved we ſhall be when any bruize or breach is made upon us. Who am I, that I ſhould fret againſt God, or cavill at the ways of his providence? that I ſhould think my ſelf wiſe enough to teach, or great enough to ſwell againſt the will of my Maſter? why ſhould the ſervant eſteem his back too delicate to bear the burden, or his hands too tender to do the work which his Maſter was pleaſed to bear, and to do before him? Did Chriſt bear a croſs to ſave me? and ſhall not I doe the ſame to ſerve him? did he bear *His*, the heavieſt that ever lay on the ſhoulders of a man? and ſhall not I bear *mine*, which he by his hath made ſo light and eaſie? Surely, if we could have ſpiritual apprehenſions of things as they are in the eyes of God, Angels, and good men, ſhame would be eſteemed a matter of honour and glorying, when it is for Chriſt. The Apoſtle went away from the preſence of the Counſel rejoycing, *Acts* 5. 41. ὅτι κατηξιώθησαν ἀτιμασθῆναι, that they were *honored with diſhonour*, or had the dignity conferred upon them to ſuffer ſhame for the name of Chriſt.

2. It enableth us to *follow Christ* in all duties of obedience. When I can say, *not my will*, I shall quickly say, *Thy will be done*; I shall follow him as a *Lord*. No so necessary a qualification to *service*, as *Self-denial*: Christ himself, though by the dignity of his person he were free, yet being in the form of a servant, did *not seek, nor doe his own will, but the will of him that sent him*, *Joh.* 5.30. & 6.38. I shall follow him as an *example*: for what he commands us to do, to the doing thereof he encourageth us by his own example, *Joh.* 13. 15. Legal obedience is in *hearing and doing*; but Evangelical obedience for the most part is in *hearing and imitating*, 1 *Pet.* 2.21. For this end we were predestinated, unto this we were called, that we might be *conformed unto him*, *hear him in all things whatsoever he shall say*, *Acts* 3. 22. *and follow him whereſoever he shall go*, Rev. 14.4. To give up our selves in all things unto his *wisdome* to counsel, and unto his *will* to command us, and in no service of his to confer with flesh or blood. This is the highest and noblest disposition of a childe of God, and that wherein he most resembleth Christ, to exclude and prescinde all *self-respects* in every thing wherein his Master is to be served and glorified. *Self-seeking* ever proceeds from *lowness of minde*. The more truly and spiritually noble any man is, the more publick spirited for Gods honour, and the good of Church and State. Look among the creatures, and you will ever finde, that those who live only to and for themselves, are either *base* or *wilde*, mean, or tyrannicall Worms, Caterpillars, Weezles, Mice, Rats, live and eat only for themselves;

ſelves; this is their *baſeneſs*. Lions, Wolves, Leopards, Tigers, prey and ravine only for themſelves; they plough not your land, carry nor your burdens, ſubmit not to your commands; this is their *wildneſs*. But the nobleſt creatures, as Sun, Moon, Stars, have Spheres of activity, wherein they work for the publick good, and the more large the Sphere, the more noble their nature. God hath planted a kinde of *natural ſelf-denial* in all creatures. Light things will move downward, and heavy things will move upward, to preſerve the compages of nature from a rupture. And he hath planted a kinde of *Moral Self-denial* in very Heathen men, whereby they preferre the publick ſafety and intereſt above themſelves. As *Pompey* anſwered the man who would have diſwaded him from going upon a publick, but dangerous Epedition, *Neceſſe eſt ut eam, non ut vivam.* But we are never enough out of our ſelves, till Chriſt have taken the ſpoils of us, and divided all that is in us unto himſelfe and his Church; and enabled us, when Satan calls upon Wit, to be wanton or ſcurrilous: upon Reaſon, to be proud and hereticall: upon will, to bee ſtubborn and froward: upon Paſſion, to bee diſorderly and violent: upon Power, to bee inſolent and injurious: upon Wiſdome, to be cunning and crooked: upon Learning, to be flatulent and aery: upon Wealth, to be luxurious: upon Greatneſs of minde, to bee ambitious, or the like: to anſwer, I am neither *Yours*, nor mine *own*; I am bought with a price, and his I am who ſo dearly bought me. He denyed himſelf to purchaſe me,

me, I will deny my ſelf to ſerve him: I will not be ſo unwiſe as to loſe my ſoule by being unthankfull for the ſaving of it; or to forfeit Chriſt by ſerving his enemy and ſo ruine my ſelf. I have done with the exhortation which reſpects us as the *People* of Chriſt: And come in the laſt place to the other which concerns us as his *Diſciples* and Miniſters.

It conſiſteth of two branches. 1. That we would pray for, 2. That we would practice this excellent duty. For motives unto both which let us ſeriouſly conſider,

1. That nothing in the world is more dangerous to the publick welfare of States or Churches, then private *Self-ſeeking*. One falſe Tooth or Notch in a Wheele will ſpoile the motion of an exquiſite Inſtrument. One ſtring in a Lute which hath a private tune of its owne, diſſonant and unharmonious to all the reſt, will corrupt the whole Muſick: one ſelf-ſeeker who would be baited with a wedge of gold, and a Babyloniſh garment, had almoſt brought miſchief upon the Camp of *Iſrael*. *Private intereſt* will ever obſtruct publick duties; *What ſhall I doe for the hundred Talents?* will be a ſtrong objection againſt a neceſſary reſolution. It was private intereſt made *Pharaoh* oppreſs *Iſrael*, that they might not grow too ſtrong and potent a people, *Exod.* 1.10. It was Private intereſt made *Jeroboam* ſet up the Calves at *Dan* and *Bethel*, leaſt unity of worſhip ſhould reduce the ten Tribes to the houſe of *David* againe, 1 *Kin.* 12.26,27,28. It was private intereſt made the

the *Jewes* crucifie the Lord of glory, *If wee let this man alone, the Romans will come and deſtroy our place and Nation, John* 11.48. for indeed there was a publick fame and expectation of a great Prince to ariſe out of *Judea*, who was to rule over all the world, which the *Romans* blindly believe was made good, when *Veſpaſian*, who had been the *Præfectus* of that Province, came to the Empire.) It was private intereſt made *Demetrius* and the Crafts-men cry up *Diana*, and cry down the Goſpel, *Acts* 19. 24,27. As little Ditches joyned to the ſides of a great River, will draw it away from its own Channell, or as a Wen, or ſome other unnatural excreſcency will ſuck away unto it ſelf nouriſhment from the whole body.

Præcrebuerat oriente toto vetus & conſtans Opinio eſſe in fatis ut eo tempore Judæâ profecti rerum potirentur. Suet. in Veſpaſiano, cap. 4.

2, On the other hand, That *ſelf-denial* is an admirable preparation unto great ſervices: the more low and uſeleſs we are in our own eyes, the fitter we are to be imployed by God. who powreth the oyl of his grace *in vaſa contrita*, into broken Veſſels. When God offered *Moſes* to deſtroy *Iſrael*, and make of him a great nation, he hath no heart to ſuch a preferment, his Magiſtrate affection to the people of God ſwallow'd up his family affection, and all regard to all Domeſtical intereſts, *Exo.* 32, 10,11. So *Ioſhuah* his ſucceſſor divided the land of *Canaan* amongſt the Tribes, and had no portion allotted for himſelf till the publick was ſerved, and that by the care of the people, *Ioſ.* 19.48 when the people of God were afflicted in *Nehemiahs* time, he was ſo far from adding thereunto by any act of oppreſſion or violence, that he remitted much of his own

awn right, *and refuſed to eat the bread of the Governour*, *Neh.* 5. 14. *Solomon* prays not for riches, revenge, or any matter of private advantage, but for a publick grace, the ſpirit of wiſdom for government, 1 *Kin.* 3. 9. He had the *heart of a Governor* before, and that taught him to pray for the *head* of a *Governor* too. How low was *David* in his own eys, when God took him to feed his people? *Who am I? what is my Fathers houſe, that thou haſt brought me hitherto?* 2 *Sam.* 7. 28. How doth *Moſes* even to a ſinful modeſty, under-rate himſelf, when he is to be imployed in a great ſervice? *Who am I, that I ſhould go to Pharaoh? I am not eloquent, I am of a ſlow ſpeech, and a ſlow tongue*, *Exo.* 3. 11. & 4. 10. It is true, there was in this declining of his, ſomething of *ſelf* hid in his heart, to wit, the fear of enemies, which God took notice of, when he tells him, *The men are dead which ſought thy life*, *ch.* 4. 19. yet I doubt not, but *Moſes* did truly conceive of his unfitneſs for that ſervice, as he ſpake. So *Iſaiah*, a great Prophet, *Wo is me, I am undone. for I am a man of unclean lips*, *Iſa.* 6. 5. So *Paul*, *I was a blaſphemer, a perſecuter, injurious; and yet I obtained mercy*, the mercy of pardon, the mercy of imployment; mercy to be a Saint, mercy to be an Apoſtle. *Greateſt of ſinners, leſs then the leaſt of Saints*; and yet that Apoſtle, *laboured more abundantly then all the reſt*, 1 *Cor.* 15. 10. Before we uſe great Timber in buildings, we lay it out in the wind and Sun, to draw out all its own natural moiſture: before we uſe Brick, we fetch out the ſoftneſs of the clay, which it hath of it ſelf, and harden it in a furnace, that it may be fit for ſervice: we cannot make Lime and Mortar of Stones, ſo long as they

they retain their natural hardneſs, till by the heat of fire they be made diſſolvable, and ſo fit to temper: So the Lord humbleth and draweth out ſelf-thoughts, ſelf-ſap, ſelf-indiſpoſitions, any thing which might cauſe ſhrinking or warping, before he intruſts his Servants with great imployments. High buildings have deep foundations, tall Cedars deep roots, *quantum vertice, tantum radice*: Richeſt Treaſure is drawn out of the loweſt Mines: God layes the Foundation of great Works in deſpiſed and ſelfe-deſpiſing Inſtruments, *in a day of ſmall things*, as it were, in a *grain of Muſtard ſeed*, that he may have the greater honour. What a high dignity was it to the Virgin *Mary*, to be the Mother of God? She will tell us what foundation God laid in her for this dignity: *He had reſpect to the low eſtate of his Handmaid*, *Luke* 1. 48. What graces doth Chriſt honour to be the Keyes of eternall life but *Self-denying Graces*? Faith and Repentance. By the one whereof we are taught to go out of our ſelves, by the other to abhor our ſelves.

3. Conſider again, that there are no conditions of life which are not exceeding ſubject unto the temptations of ſelfe-ſeeking. Some men gain by the publick troubles; if differences ſhould be compoſed, and a happy end put to theſe calamities, their offices, commands, advantages, employments would expire; they muſt then ſhrink back into their wonted lower condition again. Others gaine by the crimes of men, by their ſenſuality, luxury, prodigality, exceſſe, malice, contentions; ſome

Quod ſupereſt iterum Cinnamne Tonſor eris. Martial.

Criminibus debent hortos, prætoria, mensas, Juvenal.

some by one sinne, others by another. If there should be a too strict Reformation, and Animadversion over the Exorbitances of men, there would much less water drive their Mill; and as *Iohn Baptist*, so in this respect, might they say of Christ, *If he increase, we must decrease*. We in our profession have our temptations too: If so much duty be required, so much preaching, humiliation, thanksgiving, admonition, superintendency; so frequent returns and vicissitudes of service doe attend our office, we must then shake hands for ever with all our outward ease and quiet, and resolve never more to have the power and possession of our selves. We might instance endlessely in things of this nature, from the Throne to the Plow.

Now then it much behooveth us who are the *Lords remembranters*, to pray earnestly unto him for a large Spirit of *Selfe-denial* upon all in publick service, both others and our selves, That God would preserve us all from this dangerous temptation, That hee would take out of us all our own sap and lusts, whatever would make us warp, and shrink, and crack, and be unserviceable to the state, the Church, the Community whereunto we belong. She who was to marry an *Israelite*, being her selfe an Alien, was to be shaven and pared, and taken as it were from her own former shape, before she became an *Israelite*. The Daughter of *Pharaoh* is no fit Wife for *Solomon*, till she forget her own people and her Fathers House, *Psalm* 45. 10. *Rahab, Babylon,*

bylon, *Tyre*, *Ethiopia*, *Philiſtia*, muſt renounce their natural and Gentilitian Honours, and drive their Genealogy from *Zion*, before they can be uſefull unto the ſervice and glory of God: *All my ſprings* (ſaith hee, ſpeaking of *Zion*) *are in thee*, Pſalm 87. A man who works all for, and out of himſelfe, is like a ſtanding lake, which harbours Toads and Vermine, of very little uſe, of no pure uſe at all; but they who deny themſelves, and work for God, and from God, are like the ſtreams of a Spring; their ſweetneſs, and pureneſs running out of the Springs and Fountains of *Sion*, make them fit for their Maſters uſe, and prepared unto every good work.

Let us therefore, I ſay, pray for *all* who are in publick imployment, That God would give them publick ſpirits.

For the Kings Majeſty, That God would fill his heart with this excellent grace, and with the love of the common welfare above all other reſpects or Intereſts, That he may bewail his poore people, as *David* did, *what have theſe ſheep done*, that in a difference of mine they ſhould ſuffer ſuch bitter things? That God would mercifully preſerve him from joyning with the Enemies of pure Religion (to the endangering thereof) for the promoting of ſuch ends, as thoſe Enemies of God, even according to the priciples and practices of their Religion, are much more likely in the concluſion to betray and deſtroy, then promote or preſerve.

For the Parliament, That God would double

upon them the Spirit of *Selfe-Deniall*; that as they have denied themſelves, their Eaſe, Pleaſures, eſtates, and have indefatigably wraſtled with Mountainous difficulties to vindicate publick Liberty and Reformation: ſo God would keepe it alwayes in the imaginations and Reſolutions of their hearts, to ſeek the wealth of the people; and as *Mordecai* did, *To ſpeak peace unto them, and to their ſeed*, *Eſther* 10. 3. That God would cauſe them ſtill *to ſpeak comfortably unto the Levites, who teach the good knowledge of the Lord*; and to command them *to carry forth all filthineſſe out of the holy place*, as good *Hezekiah* did, 2 *Chron.* 29. 5. and 30. 22. That no jealouſies may ever break aſunder, but that Piety and Wiſdom may moſt ſweetly knit together the Civill and the Eccleſiaſtical Diſpenſations in things pertaining to God and his Houſe.

For the Armies: That God would pour out upon them the noble ſpirit of *Self-denial*, and carry them by his power and bleſſing with unwearied reſolutions to the ſervices they are intruſted withall. That *nothing but the alone deſires of an happy* and well-grounded *peace* may put ſpirits and vigor into the ſword of War.

For our ſelves, That we may in all matters of duty and ſervice deny our ſelves. It is a ſingular mercy of Chriſt unto us, ſo to order the buſineſs of his Church, as that the reverence of the perſons and function of his Miniſters ſhould bee as it were complicated and linked up together with his own honour, according as he hath ſaid, *He that heareth*

heareth you, heareth mee; *and he that deſpiſeth you, deſpiſeth mee*; whoſoever entertaine honourable thoughts of Chriſt by our Miniſtery, cannot but therewithall reverence us, and eſteem the feet of thoſe beautifull, who diſcover ſuch glad Tydings unto them. And it is but a counterfeit and Hypocriticall pretence of Zeal for Piety, which is accompanied with any low thoughts, or contemptuous undervaluing of the Miniſters of the Goſpel. The *Galatians* received *Paul* as an Angel of God, yea, as Chriſt himſelfe, and would have plucked out their own eyes to have given them unto him: But though Chriſt hath joyned theſe things together, yet it is our duty in all our aimes and deſires to abſtract and preſcinde our Maſters intereſt from our own reward; to ſeeke Chriſts honor alone, and to leave unto him the care of ours.

I dare not think or ſuſpect that in any of our humble Advices and Petitions to the honourable Houſes of Parliament, we have at all purſued any private inrereſt of our own, but only that ſervice which we are perſwaded Chriſt hath entruſted his Miniſters withall, which I am fully aſſured have been the only ſcope we have aimed at: yet becauſe ſome are jealous with a jealouſie of *Suſpition*, that it is ſo; Let us our ſelves alſo be jealous with a jealouſie of fear and *Caution*, that it may not be ſo: and let us pray for humble and ſelfe-denying hearts, that God would enable us to paſſe through evill report, and through good report; and would furniſh us with ſuch ſpirituall meekneſs

meekneſs and wiſdome, as that we may be able to make it manifeſt to the Conſciences of all, even of Enemies themſelves, that as *we preach not our ſelves but Chriſt Jeſus the Lord*, ſo we *ſeeke not* our ſelves or *our owne things*, *but the things of Jeſus Chriſt*; nor affect *Dominion* over the people of God, but would only be *helpers of their joy*, and furtherers of their ſalvation, and *ſervants unto them for Jeſus ſake*.

I have done with the firſt part of my Exhortation, to ſtir us up in behalfe of our ſelves and others, to pray unto God to beſtow this excellent Grace upon all who are intruſted in publick ſervices, unto which (had I ſooner thought of it) I would have ſubjoyned a like Exhortation unto every one of us in our Miniſtery, to preſſe and urge the practice of this Duty upon our people, eſpecially when we preach before thoſe who are called unto publick truſts, and in whoſe hands the managing of great and common affairs is depoſited. For certainly, ſelf-ſeekers can never ſerve the publick with fidelity.

I now proceed unto my laſt part of my Application, *viz.* An Exhortation unto us our ſelves to practice this heavenly duty, wherein I can but offer a *ſceleton*, and ſome naked lineamens of what might have been more fully enlarged. I ſhall branch this Exhortation likewiſe into two parts: One concerning our general Miniſtery, the other concerning our particular Relation unto the ſervice of this Aſſembly.

For the forme; (I ſhall need ſay nothing of the third

third way of ſelf-deniall; there being none, I preſume, either here or in our Miniſtery, who ſo value their own graces as to ſeek righteouſneſſe from them, or to hang ſalvation upon them.) Of the two former, let me crave leave to offer a word or two.

Firſt, That we would ſtudy to *deny our ſelves* in thoſe more peculiar and ſpeciall failings which we are ſubject unto as Miniſters of the Goſpell: many particulars might be ſingled out, I ſhall name but two at this time, namely *Affection* of *New lights* in Doctrine, and of *New ſenſes* and Expoſitions of Scripture.

For the former, there are in this age of Liberty (for uſually ſuch men do *Captare Tempora impacata & inquieta*, as *Petrus Ærodius* a learned Civilian telleth us) very many itching and wanton wits, men of an *Athenian* temper, who ſpend all their time in nothing elſe but to hear and to tell ſome *New Theology*, who flie after too high notions, and abſtruſe, Metaphyſicall, unheard of fancies; not contenting themſelves with the wholeſome form of ſound words, and the general harmony of Orthodox Doctrine; who direct all the ſtudies and navigations of their mindes unto *Theologia incognita*, to practice new experiments, and to make new diſcoveries. For mine own part, I never liked *Projectors* in any kind, they uſually delude others, and undo themſelves: But above all, a Projector in Learning is one of the moſt unhappy: and of all learning, none more dangerous then a *Projector in Theology*; the likelieſt piece of Timber of any other, out of which

which to ſhape firſt a *Sceptick*, and after that an *Heretick*, and at laſt an *Atheiſt*; ſuch were the Ancient Hereticks of old, *Valentinus*, *Baſilides*, *Montanus*, *Marcus*, and the reſt, who as *Euſebius* telleth us, were wont to amuſe the people with ſtrange words, and unintelligible expreſſions, the better to draw them firſt into admiration, and by that into belief; and ſuch were in our later age of the Church, *Fauſtus Socinus*, and *Conradus Vorſtius*, and divers others, whoſe corrupt and bold Doctrines, have ſpread like a Gangrene, and miſerably infeſted the Churches of Chriſt in other Countreys. And many ſuch are likely enough to ariſe and multiply in theſe Kingdoms (heretofore famous for unity in Doctrine) if the Fancies of *New Light*, and *Liberty of Conſcience* (falſely ſo called) ſhould go on and preuaile: one ſad example whereof we have already in the prodigious and moſt execrable blaſphemies of a *Socinian* Heretick, to ſay nothing of any other diſtempers.

Ἑβραϊκὰ ὀνόματα ἐπιλέγων πρὸς τὸ μᾶλλον καταπλήξαι τὸς τελουμένους. *Lib. 4. Hiſt. Eccleſ. cap. 10.*

I do not doubt, but when the Prophecies of Scripture, touching the affairs of the Church which are yet future (of which I believe there are many) ſhall be fulfilled, there will by that means bee much more light in underſtanding ſuch predictions, then it is poſſible yet to have of them while they are unfulfilled (for the accompliſhment of Prophecies are the beſt and ſureſt expoſitions of them.) But in things *Doctrinall*, and *Evangelicall*, in matters of Faith, Duty, and Godlineſſe (which, I am ſure, ought to be the heads

heads of our preaching) to cry up *New Lights*, and to amuze the people with Metaphyſicall fancies, and Chimicall extractions, as if they were deep and heavenly myſteries, and in the meane time to neglect the preaching of duty, and the ſavory and ſaving principles of Repentance and new Obedience, is the next way to introduce Scepticiſm into the Church, and a farre readier meanes to make men queſtion the truth of all that they learned before, then ever to attain any certain knowledge of the things which are newly taught them. In this therefore let miniſteriall prudence and zeale for the ſouls of our hearers, and for the peace of the Church, teach us to *deny all pride* and wantonneſſe of wit, which would offer to attempt and tranſport us into *by-mayes*, and make us buſie our ſelves in finding out a North-weſt paſſage (if I may ſo ſpeake) unto heaven; but let us content our ſelves with the *words of truth and ſoberneſſe*, with the wholeſome *form of ſound words*, that we may be *workmen who need not be aſhamed, rightly dividing the word of truth*; and making manifeſt the will of God to the Conſciences of our hearers by *Demonſtrations of the Spirit and of power*, that they being *convinced, and the ſecrets of their hearts diſcovered, may fall down and worſhip God, and acknowledge that God is in us of a truth.*

2. Let us learn to *deny our ſelves* in the *affectation of new ſenſes* and meanings of Scripture, in indulging a liberty to our own wits and fancies, to pick exceptions at the pious and ſolid expo-

sitions of other Learned men. We know how affectation of *Allegories* and forced allusions in *Origen* and some other Ancients, and affectation of *Cabalismes* in many Rabbinicall Doctors, hath pitifully wrested and abused the holy Text; which is no small sinne in the Apostle *Peters* judgement, 2 *Pet.* 3. 16. *Dic ubi cubas in meridie*, you know what a wilde and proud sense the Donatists put upon that place to maintain their African Schisme. But as *Juvenal* said of Children, *Maxima debetur pueris reverentia*, I may say in another sense of the holy Scriptures, that we owe much reverence and veneration unto them, and we may not without much modesty, and gravity, and godly fear, set our selves to the expounding of them. I do not deny (it were injurious to the gifts and graces of Gods Spirit, bestowed differently upon them, so to doe) but that we may deliver our own private conceptions upon any part of Scripture, though unobserved by others before us (that may be revealed to another which sitteth by, which a former had not discovered;) But I dislike *the affectation* of finding something *new and strange* in every thing we read, though plaine, easie, and by others literally and clearly expounded; a coming with prejudice unto the labours of our brethren, and willingness to finde faults and defects in what they have done before us. Whensoever therefore we judge it needfull to interpose any opinion or sense of our owne, let us, First, do it with humility and submission, with reservation of Honour and reverence unto others

Vide Reuchlin. de arte Cabalistica. Aug. de unitat. Eccles. cap. 16.

Nunquam verecundiores esse debemus quàm cùm de Deo agitur. Sen. Nat qu. lib. 7. ex Aristotele.

others from whom we differ; not [a] Magisterially or tribunitially, with an ἐυρηκα as if we speak rather Oracles then Opinions. Secondly let us in this case take heed of departing, *vel latum unguem* from the [b] *analogy of faith*, and that *knowledge which is according unto godliness*, into diverticles of fancy, or criticall curiosity; but let us resolve ever to judge those expositions best and soundest, which are most Orthodox, practicall, heavenly, and most tending unto the furtherance of duty and godliness.

Secondly, for the second branch of *self-deniall*, let us learn in the service of Christs Church to *deny our naturall selfe*, to spend and be spent, and like burning Lights be contented to wear out, and be consumed in our Masters service. There are many things will call upon us for the performance of this duty.

1. The prejudices and jealousies which men are apt to conceive against us. Some look upon us as if we did drive a design, and affect a domination, and sought great things for our selves. Very many likewise have an evill eye upon the outward condition and prosperity of the Ministers, they are apt to object unto us, and very ready to lay plots, and subscribe Petitions against us in the matter of our maintenance. Meaner rayment, courser diet, narrower harbour, every way *magis curta supellex* judged good enough, and much fitter for us. In these and the like cases it becomes us, and it is our duty to maintaine and vindicate *Jura Ministerii* and *decentiam Status*;

[a] *Non ita pro nostra sententia dimicemus, ut eam velimus scripturarum esse quae nostra est &c.* Aug. de Gen. ad lit. l. 1. c. 18. [b] *Id potissimum eligamus quod cum sana fide concordat.* ibid. c. 21. & l. 83. qu. 64. *Illic expositionum adulteratio ubi doctrina diversitas.* Tertul. de praescip. cap 38. Κατα την αναλογιαν των λογιων. Clem. Alex. strom. l. 6

we cannot without unworthy cowardize betray the rights which belong to our places. The Apostle *Paul* doth magnifie his *Office*, and so in our degree and proportion must we; and he will plead for *double honour* in behalf of those who labour in the Word and Doctrine, and so may we. Only because these are things which concerne our own order, and so we may by prejudice be mis-judged in the discharge of such duties as these, as if we did seek and serve our selves; Let us do it with such tenderness, as that we may stop the mouths of those who watch for occasion against us; and by our humility, meekness, innocency, wisdome, contempt of the world, and all the pleasures and vanities thereof, using it as if we used it not, without vanity, without levity, without excesse, by our bounty and charity, and ministring to the necessities of the Saints, and making all our substance appear to have written on it, *Holinesse to the Lord*, we may put to silence the ignorance of foolish, and the calumnies of envious men.

Rom. 15. 27. 1 Tim. 5. 17.

2. The weaknesses of Divers men, who are but babes in knowledge, men of low and narrow capacities, will likewise call upon us to deny our selves in our parts and learning; though we could set forth a feast of *strong meats*, of wine, of fatted things; yet we must descend and provide *milk*, and *cibum prægustum* for such as these; and with the Apostle, *be all things to all men, that by all means we may save some.* In some Seas and winds, the main sayle may be hoised up; in others, the lesse you spread, the swifter you move. *Paul* had strong argu-

Mark 4. 33. Joh. 16. 12 Heb 5. 11. 14. 1 Cor. 9. 22.

arguments when he diſputed with the Philoſophers at *Athens*, and eaſie, low Exhortations when he inſtructed the ſervants and children at *Epheſus*.

3. The pride, frowardneſs, and humours of men will many times minde us of this duty. Uſually men will expect to be pleaſed and flattered, when indeed they ought to be reproved by us. Our relations unto them, our dependencies upon them, will tempt us to forbeare unwelcome truths, leſt we forfeit our reputation with them, our ſupplies from them. In this caſe we muſt reſolve to deny our relations, our dependencies, to prefer the Truth of God, and the Conſcience of duty before the favours of men, *Though the more we love, the leſſe we be loved.* Cowardize in a Miniſter is baſer then in a Souldier, by how much our warfare is more honourable. A faithfull reproof will get more love and honour at the laſt, then a ſinfull and fawning diſſimulation. Though *Paul* reproved the diſſimulation of *Peter*, yet *Peter* praiſeth the wiſdome of *Paul*. *Peſſimum inimicorum genus laudantes.* A man can have no wore enemy in the world then a flattering and fawning Miniſter, that dares not deale plainly with his Conſcience. We are in much more danger to to wrong the ſouls of men by our *oyle*, then by our *ſalt*; by our praiſes, then by our reproofs.

1 *King.* 22. 13, 14.
Jer. 1. 17, 18.
Ezek. 2. 6.
Amos 7. 12., 14, 15.
Mark. 6. 18.
Acts 4. 19. 5. 29.
2 *Cor.* 12. 15.
Gal. 4. 16.

Laſtly, the ſad condition of the Church of God in theſe times of diſtraction and diſtreſſes doth mainly call upon us for this duty of *Self-deniall*, that we would ſet our ſelves more to ſeek the

the welfare of the whole, and the closing up of the sad breaches that are amongst us, then how to advance our own ends, or to advantage our selves. And in this case there are two things we should learn to deny.

1. Our own *Interests* in comparison of the common safety. Let it never enter into the desires of of any of us to wish, or be contented that the troubles continue, that the breaches and differences be kept still open till parties be balanced, till wee can by time work out more probable meanes to advance our owne interests. Oh that such a thing as sides and parties should be ever thought on amongst Brethren, when Churches and Kingdoms are in a flame! You remember the story in *Plutarch*, of *Themistocles* and *Aristides*, two great Commanders, who though there were private differences between themselves, yet being at any time joyned in Commission upon publick service, either military or civil, for the good of their Countrey, they were wont to leave their enmities at the gates of the City, and go on with amity and accord upon the common affairs. It is an excellent example, and worthy the imitation of Christians.

Πολλοὶ τὸν Θεμιστοκλέα καὶ τὸν Ἀριστείδην ἐπαινοῦσιν, ἐπὶ τῶν ὅρων τὴν ἔχθραν ἀποτιθεμένους ὁσάκις ἐπὶ πρεσβείαν ἢ στρατηγίαν ἐξίοιεν εἶτα πάλιν ἀναλαμβάνοντας. Plutarch. in li. de praecep. reip. gerend.

2. Our private *judgements* and *opinions*, so far forth as not to widen the wounds and encrease the divisions of a bleeding Church, by an unseasonable venting and contending for them, they being not in themselves matters of faith and morall duty, but matters meerly problematical, and of private perswasion, wherein godly men may be diffe-

differently minded, without breach of love, or hazard of ſalvation. I have long had this opinion, that a divided Miniſtry in this Kingdom of Conformiſts and Non-conformiſts was fomented by an Epiſcopall intereſt; that ſome being zealous on the one ſide, and others on the other, they might never want matter for their power, having objects both for their frowns and for their favours to work upon. Whence peradventure it was, that when former Ceremonies grew more generally to be digeſted, the practice of others, and more offenſive, began to be introduced, to diſcriminate Miniſters ſtill, and by that means to be the *fomes* of Epiſcopall power. As men put Vipers and fleſh into veſſels of Wine, that by feeding on them it may be preſerved from weakning it ſelf. But what, or whence ſhould the cauſe now be, that we muſt ſtill have a divided Miniſtery? That they who were formerly united in ſuffering, ſhould like *Petrus Alexandrinus* and *Meletius*, (as we find the ſtory in *Epiphanius*) divide a ſunder upon leſſer differences, and make ſeceſſions one from another? whoſe intereſt is hereby promoted? Who are they that are moſt pleaſed by theſe diviſions? Are any more likely to make advantage by the diviſions of brethren, then they who are enemies unto them both?

Epiphan. lib. 1. Hæreſ. 68.

For the Lords ſake let us lay it to heart, and the more we ſee the Common enemy gratified by it, and glorying in it, the more let us be grieved for it, and aſhamed of it, and on all hands endeavour to take off the edge of prejudice and bitterneſſe.

neſſe. When ſheep puſh and run heads againſt one another, it is a foretoken of ill weather. It were worth not only our faſting and praying, but our ſtudying, our ſweating, our bleeding, our dying, to recover peace to the Church, and unity amongſt Brethren again. Why ſhould not the world ſay of us now, as they were wont to ſay of Chriſtians heretofore, *Vide ut ſe diligunt*? Surely, biting, devouring, cenſuring, counter-working, ſpending the edge of prejudice, policies, and paſſion againſt one another, well it may be through humane weakneſſe amongſt good men, but I am ſure it is the thorn and prickle, it is not the roſe or flower which growes upon that tree. I ſhall add but one word more unto this point, and ſo conclude it; and it is this, That no man ought to prejudice a publick and generall Right by any private apprehenſions of his own, though they may ſeem to have a pretence of humility and ſelfe-deniall in them. No ſingle perſon by any diſclaimer of his, may undertake to extinguiſh a common property. In copartnercy or fellowſhip, the rule of the civill Law grounded upon cleare reaſon is this, *Non id quod privatim intereſt unius ex ſociis ſervari ſolet, ſed quod ſocietati expedit.* No perſons private intereſt, but the common advantage of the ſociety is to be attended. And again, *In re communi nemo jure quicquam facit altero invito.* Therefore the Apoſtle, when upon great and weighty reaſons he declined in his own particular to receive maintenances from the Churches of *Achaia*, he yet withall writes a whole Chapter to vindicate

Leg 65 Sect. 5 D. pro Socio.

L. 28 D. Communi dividendo.

1 Cor. 9.

vindicate and assert the just claime of the Ministers of the Gospel unto maintenance, lest he should by a private act of *self-deniall* (necessary *hic & nunc* for himself to exercise) prejudice the common and perpetual interest of all the ministers of the Gospel. Surely; If I had a singular opinion in matters not of faith or necessity to salvation, different from the opinion of all others, and had confidence enough to value it, and wit enough to plead for it, and wisdome enough to manage it unto plausible correspondencies, and forehead enough to undervalue the judgement of all other godly men concerning it: I hope either modesty or piety would constraine me to learn of the Apostle to have *such a perswasion to my self*, and not by an unseasonable obtruding of it, to offend my brethren, and to trouble the Church of God.

I have but three short words more of Exhortation unto us, with respect to our service in this reverend Assembly, and then I shall conclude; and they are, that with respect hereunto we would learn to *Deny our selves*.

First, In our own *private affairs*, times, occasions; that we would not suffer these any way to retard, or obstruct the publick service. The eyes of friends are upon us, expecting our haste: the eyes of enemies upbraiding and deriding our slowness: the eyes of other Churches abroad, looking on us as healers, and repairers of breaches in these times of trouble and division, and longing to see the fruits of our labours. Let

these considerations move us not to be weary or faint in our minds, but to do our uttermost to discover truth, and to recover peace unto these torn and afflicted Churches.

Secondly, In our *Speeches* and debates: Some men have excellent abilities of copious and fluent speaking, a felicity which I so much the more honour and admire where-ever I finde it, by how much the greater mine own inability is of sudden digesting or uttering mine owne conceptions. Yet considering the necessity of hastning the work which we have before us, I humbly conceive it were fitter to speak *a Aristotle*, then *Cicero*; concise arguments, then copious Orations: *In eo non est cunctandi locus, quod non potest laudari nisi per actum.*

Lastly, in matters of *difference*, if at any time such shall occurre, let us chiefly study to deny our selves. *Passions* are seldom friends unto serious affairs, having much of mist and darknesse in them. The more heavily the mind is, the more calme and serene, and the lesse turbid; *b Inferiora fulminant.* It is *c Homers* commendation of the Eloquence of *Ulisses*, that it was a showre of snow, which falls soft, but sokes deep; whereas violent and hasty rain runs off the ground before it can enter into it. *Jonah* slept, Christ slept, while the ship was under a tempest. I love not Allegories, yet give me leave to make this allusion from it: Our propheticall, our Christian temper is too much asleep when we are troubled and distempered with passion.

I con-

a Ut Menelaus παῦρα μὲν ἀλλὰ μάλα λιγέως ἐπεὶ οὐ πολυμύθος. *Iliad. γ. Tacit.*

b Senec. Lucan.

c Καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσι. *Iliad. γ Summam aggressus ut in Ulysse facundiam magnitudinem illi junxit, cui orationem nivibus hibernis & copiâ verborum atque impetu parem tribuit. Quintil. Orat. Instit. Lib. 12. cap. 10.*

I conclude all in the words of the Apoſtle, *Look not every man on his own things, but on the things of others. Let the ſame mind be in you which was alſo in Chriſt Jeſus, who being in the for of God, thought it no robbery to be equal with God,* and yet he *humbled himſelf, and emptied himſelf, and made himſelf of no reputation,* and *took upon him the form of a ſervant*: And being *Lord* of *all*, became *obedient*; and Lord of *Life*, obedient unto *Death*; and the Lord of *Glory*, obedient to the death of the *Croſſe*. If our Lord and Maſter did ſo deeply deny himſelf to ſave and redeem his Church: Let it not be grievous unto us to deny our ſelves to ſerve and to edifie the Church.

FINIS.